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THE FOURTH OF JULY: —

TWO SPEECHES MADE BY INVITATION AT
THE PICNICS OF THE "USOA" SOCIETY
OF THE AMERICAN COLONY OF BERLIN

GRÜNAU, 1902 AND 1903

BY

ROBERT GRIMSHAW



HANNOVER
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1903

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1903

TO HIS MAJESTY
WILHELM II.
GERMAN EMPEROR, KING OF PRUSSIA;
AND HIS EXCELLENCY
THEODORE ROOSEVELT
PRESIDENT OF THE UNITED STATES: —
TWO STRENUOUS AND PATRIOTIC
RULERS.

By transfer



PREFACE.

The occasion of each of the dinner-talks here reproduced was a delightful Independence Day excursion given by the "Usoa" Society, composed of members of the American colony in Berlin. In each case a special steamboat took the company to Grünau, a charming riverside resort. An informal lunch in groups was followed by a base-ball game, sack, egg and three-legged races, and other competitions, announced by a program that Barnum and Buffalo Bill combined could not have outdone. Then followed dinner in the grove, with speeches. On the first occasion there were 260 feasters; on the second, 400; Consul General Mason presiding and Rev. Dr. Dickey saying grace. At the 1902 dinner there were, besides the regular toasts to Kaiser, President, &c., two

previously-prepared speeches; one on what America owed to Germany, the other a “double-header” — on Cuba, and on the United States. At that of 1903 there was on the program but one speech — that here given.

The remarks in 1902 are not exactly those which had been prepared; perhaps, however, nevertheless (or even because thereof) all the better received. The change was due to what seemed to many to be a rather too fulsome — even servile — laudation, on the part of the first speaker, of Germany's influence and help, from 1776 up to date. There are those who do not think that Steuben won us our independence from Great Britain, that Sigel and German-American soldiers preserved our national unity or that German-American officers did all the work in our war with Spain. There are even those when recall that 30000 armed Hessians opposed our little colonial army, and who wonder how

they got there. And there are many who think that in the matter of Universities and Colleges, High Schools and technical institutions — to say nothing of our common-school system — there is something to say for the native element in what poor education we have.

But if an educated American announces at a public dinner that we owe to Germany about all we have, how can we complain that the Germans, who really owe so much to us, believe it, and twit us about it?

Hence the remarks in the first speech here printed.

The second speech (neither is an “oration”) had for its object most earnestly to call attention to the fact that a large part of the undeniable bad feeling now existing between the two peoples — especially on the part of Germany, for American papers are much the more moderate in their tone — is owing to lack of better acquaintance.

The German Kaiser, fair-minded and far-seeing as he is, can do little against ignorance on the part of a people who believe that the United States contain 20000000 Germans (our 1900 Census gives only 10460000 foreign-born of all kinds, of which 2250000 are Germans) and that they are the sole, or even the principal, source of culture in the world.

It is, then, in the hope that the Germans will learn to know us better before making invidious criticisms and comparisons, that this second speech is published.

There is a text somewhere in our Good Book which runs “And I heard a voice from Macedonia, crying ‘Come over and help us.’”

The voice from self-helping America cries out to Germany: “Come over and *see us.*”

Hannover, August 1903.

Warmbüchenstr. 9.





1902.

Mr. Consul General, Ladies and Gentlemen:

In the heart of every American there are two tender places: for our good old mother England and for our adopted daughter Cuba.

In the first case we have long ago forgotten that in a moment of temporary insanity she compelled us to set up housekeeping for ourselves — since which time we have done pretty well, thank you, and added several new rooms to our cottage. In the second we see a neighbor, cruelly abused by a stepmother who took her earnings and deprived her of liberty and education — the two blessings which we most prize.

For thirteen years there was in Cuba a hell in paradise. Between the two contending

parties it was for the foreigners, in particular, who tried to work their sugar plantations and gas works and all the rest of their industries, somewhat as pictured by the darkey preacher, who said, "Dere am two roads, breddren. One am a broad an' narrer road what lead to destruction, de odder a narrer an' broad road what lead to perdition." The foreigners — mostly Americans — were "between the devil and the deep sea".

Here were no rich gold and diamond mines, developed by foreign capital, enterprise, and intelligence. Here clamored no foreign influence for free schools and compulsory education. Foreign masters milked the country dry. Here were no long years of stealthy preparation for war.

For thirteen years the land was ravaged by fire and sword. Ragged and hungry foot-soldiers, racked with fever, and with imperfect arms, gave their lives from boyhood to manhood — if they reached it —

for their dear island, for centuries plundered by office-holders and taxed to the last extremity. There was no incentive to labor; its product would only be wrung from them. Wealth was a danger.

To us, this state was from the humane point of view, nauseous; from the commercial, expensive, and even dangerous. So when the "Maine" incident made war inevitable we embraced the opportunity to philanthropically free Cuba from her yoke, as we had loyally protected her owner from French, British, and other aggression.

We have cruelly disappointed those who asserted (without knowledge of the fact that we had repeatedly refused to consider the purchase of the island) that our object was self aggrandizement. We have watered her fertile soil with our best blood. We have done better yet — we have during our occupancy reduced the running expenses to one fourth, freed her capital from yellow

fever, and planted there our free school system. And now *Cuba Libre*, under a President of her own choosing, stands alone. Her steps may be still uncertain, but she may take them in the direction which pleases her, so long as they are in the paths of virtue and work. Her only danger is from within; and we stand as ready to defend our step-daughter from disorder in her own household as to guard her from foreign attack.

And now for “God’s Country”: —

In the Good Book we read, “Let another praise thee, and not thine own lips; a stranger, and not thine own mouth”. So in responding to the toast to the greatness of the American Republic, I must approach the subject in thankfulness rather than boasting, and only call your attention to that for which on this, our national birthday, we have just cause to be grateful.

Materially we have prospered. In one generation we have increased in population 98 per cent.; in public-school pupils 240; in railways 261; in telegraph lines 770; in freight carried, 223 (but the rates are 62 per cent. lower); in exports 1008. We have 52 per cent. of the world's railways; enough to reach the moon. We have 40 per cent. of the earth's coal lands. Our petroleum lights the world, our wheat feeds it. We produce one ninth of the world's wool, and five sixths of her cotton.

It is held up as a reproach here that we have no Universities and Colleges. (It is with equal justice here asserted that we have no variety of food.) We have more such institutions, instructors, and pupils than all Europe put together.

The German Kaiser (a "*Prachtkerl*" he!) recently remarked at Aachen that Germany was the source of culture, and that all other nations only copied after her. Well,

I have heard of an Edison, a Westinghouse, a Morse; a Whitney, a Holly, and a Thomson; an Oliver Evans, a Franklin, a Howe; a McCormick, a Henry, a Corliss; a Hoe, a Draper, a Bell, and a Grey; and hundreds of others whose names, while not on the Eiffel tower, are in every schoolboy's mouth, and whose works pervade and beautify and better the earth. And not alone in invention — and Germany should remember that to British looms and American machine-tools she owes her proud position of to-day — I come to Berlin to visit one of her principal electrical institutions and find as the leading spirit no blond-haired Teuton, but a black-bearded Yankee named Magee! I go to Leipzig and inquire "who is the successor of the great Tischendorff, the world's authority on Greek and Scriptural interpretation?" and find the Princetonian Gregory! I plow the Persian deserts and rummage among Assyrian ruins, and find

Americans doing three fourths of the archæological exploration. And I can go through no street of any German city without having my heart-beats quickened by that weird rag-time music, brought here by Sousa!

To quote from the Biglow Papers:

“But John P.
Robinson he
Says they don’t know *everything* down
in Judee!”

One story — perhaps not new, still good. An American in Paris, a hard drinker, was warned that his habit would be his death. He heeded not. One day, drunk to insensibility, he was carried into the Catacombs, placed in a coffin, and left to awaken in the light of one dim candle. When he came to himself, he sat up, looked to right and left, surveyed the hideous osseous remains about him with a chuckle, and gave utterance to this remark:

“Hurrah for the United States! *First man up!*”

The Monroe doctrine — so much assailed by those who do not know what it is — simply means that we propose to protect our friendly neighbors from attack. We have already done this effectively by quiet diplomatic representation that such acts would be regarded by us as unfriendly; we are prepared to do it by ruder means should it become necessary. The Monroe doctrine means that America wants no new neighbors, and will have peace on her side of the water even if she has to fight for it.

The Germans have a good motto: “We fear God; nothing else in the world.” We Americans are free from *all* fear. Upon our coins is stamped “In God we *trust*.” Ours is a land of well-placed confidence. We trust our neighbors; we trust our future; above all *we trust our girls*. We send them alone four thousand to seven

thousand miles to learn how to paint purple trees and long-necked green-skinned nymphs, and to struggle with the mysteries of the inseparable verbs; and except some very few who marry and remain to improve the old stock, they return with head erect, fearless and proud as they left us.

We are justly proud of our high standard of womanhood. That is the reason for, and again the result of, our great respect for the sex which bears, and rears, and comforts us.

Ours is the land of liberty in the highest sense — freedom to secure our own weal according to our own will, so long as we infringe the rights of no one else.

What we have been is nothing to what we are; what we are is still less, compared to what we can be, if we do not betray the sacred principles of justice and fair play bequeathed to us.

Let us remain true to this legacy. Let us ever be more thankful than proud, and

remember that our precious and inalienable privileges entail upon us solemn duties to those of our fellow men whom the accident of birth-place has rendered less fortunate than ourselves.

If ever I forget thee, my country, "may my right hand forget its cunning, and my tongue refuse its bidding."





1903.

Mr. Consul General, Ladies and Gentlemen!

You will pardon, as introduction, a few words of carping criticism. Mr. Consul General, in your interesting account of the festivities at Kiel, you remarked that during the entire affair "the American flag was never out of sight." I beg to correct: Our beautiful flag, God bless it, is *always* (if you will excuse the slang expression) "out o' sight!"

History repeats itself. But it also contradicts itself. Fifty years ago, before a great civil war plunged thousands of homes in mourning, in every Fourth-of-July speech the British lion's tail was twisted, and the American eagle was made to scream and to spread his wings "from the North pole to the South pole, and from the East pole to the West pole." All that North and

L. or C.

South had in common was the tail of the British lion; and that, only once a year. Now, it is different. North and South have learned to know each other; both have learned to know and like the British lion.

Because a German king upon a British throne did not understand our forefathers, we are today free, independent, progressive — in a word, American.

Recently, Germany and America have been using the Atlantic as a back fence across which to reach left-handed compliments — on yellow paper.

We have laughed at the Germans: they have retaliated with abuse.

Perhaps one reason of our ill-feeling is that we are more easily offended by flattery than by abuse; and that confound it! we *won't* stand being patronized, by even the highest!

We must, however, refuse to accept criticism as to facts, still less as to motives,

from people many of whom do not know whether Arizona is the capital of Topeka or a brand of mineral water.

We must decline to be considered only as a dollar-loving cultureless people — we who have 170 colleges (three of which with over 10 000 000 dollars endowment), and 17 000 professors and instructors. We study in Europe, not because education is better here, but because we, more than others, recognize that no one university can teach all; and we recommend Europeans to take post-graduate courses with us, if only for the purpose of learning to know us better.

But while the German people as a whole, and the German press nearly as a whole, viewing all Americans as represented by about two newspapers — the only ones which they see — are inimical to us and show their enmity, we must recognize that their leader has fairer and

broader views; and we thank him for their expression in the face of popular opposition thereto.

While we refuse to consider William II as a combination of Charlemagne, Hannibal and Michelangelo, with a dash of Richard Wagner, we do see in him the most strenuous and patriotic monarch that ever sat on a German — perhaps on any — throne; a man of clean and loveable personal character. We admire him because he is a thoroughbred, and in many things so much like our own Theodore! We see that he improves with age; also that he knows a good thing when he sees it — and that *we are "It"!* He is successfully performing the difficult — almost impossible — task of driving a State chariot to which are hitched over a score of horses, of all sizes, once attached to as many vehicles, and colliding on the road; and which, if not now kept at *his* pace, would probably spend

a large portion of the time kicking and biting each other, and would dash the national car to pieces. He recognizes that he must drive fast and straight to keep up with the procession led by Great Britain and America.

He sees that his country must be *brought* into line, and *kept* in line, as one of the three really great powers — America, Great Britain and Germany. These three must dominate the commerce and culture, and decide the geography, of the world.

We Americans see no reason for either a Zweibund or a Dreibund. We believe in an *Omni*-bund; a brotherhood of all nations, in which each minds his own business and the strong protect — not oppress — the weak.

The proverbial Kilkenny cats were said to have fought so furiously that nothing was left of them both but their tails. We wish no Kilkenny quarrels, tariff or other-

wise, with other nations; but beg to call attention to the fact that should trouble arise, *our cat has the longest tail!*

In our land the migration books are kept by *single entry*. Few people, travelling to America, buy return tickets.

It is the most nearly self-contained land on the globe. Let us be thankful for it and for the blessings which residence therein and citizenship thereof bring. But let us remember that the prosperity of all other peoples should gladden our hearts and will fill our coffers; and that our duty is to examine and better ourselves, and learn to know and understand our neighbors.

Let Uncle Sam be the good uncle, on good terms with himself and all others of the human family, and whom all others can love, while holding him in wholesome, well-deserved respect.





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